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Tuesday, 4/9/74
NYC

..., the feeling that I haven't been here for quite some time. Although I don't think it is true. I forgot when I was here last. It's probably because certain other things have happened in the meantime that took – took my attention a little bit. So, maybe, in order to make up for it this will be the first meeting of four, just a week apart for every week during the rest of the month I hope we can get together. I have in mind that since I know a few people who have been coming regularly, that we could have questions and answers. Every once in a while maybe elaborated or elucidated more or less giving a background as a reason for such a question or some perspective. I don't want to give any particular talk because there are enough already of that kind available. At the same time, I hope that we can talk about fundamentals and principals of work and the reasons why there is a perfectly good reason to be interested in this kind of process of objectivity. So, with that in mind, I hope that we can really do what we can in the next couple of weeks and tonight, trying to find out what is the quintessence and what is the real meaning and why should one be interested in the ideas of Gurdjieff. Why him, and why not someone else? Or, if there are others, what is the difference? And why should one

choose Gurdjieff in order to help one's life, to live it with better understanding and more insight? Maybe it will come up in some of the questions and I would ask you now, those who have asked before, not to be timid, but ask. There has to be a certain relationship. If I just talk, I don't know what you hear. If I hear you talk, I know what you are trying to say. I hope that there is at least that kind of contact and it might be useful to others even if you don't ask. To some extent I think if you ask, someone else might profit, and perhaps it is not entirely fair that you profit by the question of someone else. But it depends entirely on your attitude. And sometimes you don't dare to ask because it is not too easy to formulate and you have a little fear. Reduce your fear to a simple a form as you can and try to make your questions simply appear from something within you that actually that kind of a question has a meaning for you and that you would like an answer with the intention of using it not simply to satisfy your curiosity because, as you know, that kills the cat. It's not necessary to add more and more to curiosity. I think it is necessary, on the other hand, to emphasize what are we doing, what can we use in order to do certain things better, with more understanding, with more insight for your life so that actually your life can take on a very definite direction. And about that, perhaps, we can talk - why this intest, and what is really the aim? So ask now, if you can and if you will

Mr. Nyland?

You have to speak loud enough -

It's Georgia -

Yeah -

Um - I asked you this last week about um what I considered my lack of results and you gave me some suggestions. And this past week I worked very hard with them and what I had before and I've come to the conclusion um most simply put that I'm working correctly but I need to add something more to act like as a catalyst that will finally bring about a separation. In my attempts I - I believe that it is observation and impartiality and I really believe at times that it is all three. I really believe that and yet there is still something missing and I'd like to ask you for some help. I'm seeking a result, I really am.

Yeah - what result are you looking for?

I don't know particularly other than I guess the type of result that... that most people have had - maybe, maybe an experience that I can say, "Yes, that is a result," so that I know that I'm really working right, rather than just believe that I -

Yeah - but you have to be able to describe the result, don't you? Even if you hear someone else say as they are working and they have a result, they say, "Yes I have a result," don't you think you will be curious to find out what is that result? Particularly since you don't know yourself? I think it's right that you ask for a result. That's why I say what

is it actually that you would like to reach as a result?

I'd like - I'd like a result that didn't feel like it was all in my head. The closest that I've come is always seems like, like my mind is always there. I can't -

It has to be more than that. Even if the acquisition of more knowledge in your head - that might be a result. Is that the kind of result you want?

It's not enough.

Well, if it is not enough, what else has to be added?

That's what I'd really like to know

Yeah, that's right. This is where you're not clear, yah? What are you working for? Why are you interested in doing these kind of things really - they're not that easy, are they?

No.

They require attention. You have to take the time for it. So you have to have some kind of an aim. What is it? An aim can be expressed two ways - that what you wish to reach and that where you want to come away from. So both would be acceptable

Well, of those two, it's closer to what I want to come away from.

Yeah. Now if you define that what is it actually that you don't want in your life, then you are very close to defining an aim.

Do you want me to describe it to you now?

I think so, because it will be easier if you describe,

what you actually work for. Or because that will determine how you work or in what way that what you are trying to do will reach a result of – let's say for a moment that you have no control over yourself and you fly off the handle and you don't like that. And therefore you would wish to work. Then the results would have to be that you are less flying off the handle and that emotional states are more under control. So tell what you really would like to do, for what reason you want to do that.

Well, when I see ... just people, you know, in my daily situation like jobs and uh, you know, when I'm out of my people, I really get depressed sometimes, you know, at the state that they're in and I know that I'm in that place too and I'm walking around just–

Look, so now you look at people and what do you discover that they are, and then you say you're in the same state.

Well, they're ... they're asleep, same as me.

And what are you, do you object to, what do you object to in other people?

Specifically, you know ... I can't really, you know, go into all of this–

No, no, no, no–

What I object to–

It would be too much–

They don't seem to experience anything that they do

They don't seem to be what?

They don't seem to experience anything that they do. It's so easy to just do something, you know, and not be there, not be present and when I see these people - they're 30 and 40 and 50 and that's the way they've always been and that's the way they'll always be.

Are you like that?

I don't want to be that way -

Are you like that?

A lot of the time, I guess.

Good. When you discover that you are, can you change it?

I try when I..., when I realize it but I -

Are you successful?

No - a small -

Why not?

To a small degree but

Yah, when you start with very small things. And then, as it were, to be present to yourself, if that's the way you can call it. Can't you do that?

Can I do it?

Yah.

When I remember, I try, I believe I can for periods of time.

Yah, but you will forget it, and then maybe after a little while you remember it again. How can you increase your memory then, or the different times when you can remember? If you're

serious about something that you want to do and it is really worthwhile enough, do you think you would forget it too easily?

No.

So you see the nature of even work, but also the desire for changing oneself has to be connected with something that really is worthwhile for you that you want to reach. So the question again is - what is it you want to make of your life? What is an aim for you?

Just to have... to have control over my life, to... to not react to a situation, you know, like that I know I'm only reacting to not do that, to be able to direct my... my attention, my energies to... to... my -

Good, yah.-

- To whatever it is

Yah, okay. So, when you try to do that, can you do it or not?

Sometimes...

But what-all the time that you wish to do it?

No.

What prevents it? Have you any idea?

No - just, just that I maybe reacted in certain situations so many times that often, you know, I automatically react that way and I just - it's not what I want to do.

Have you ever tried to overcome that in ordinary life?

Yes.

Without success?

It depends on different things I've had success, on other things I haven't.

Yah, considering the things on which you've not had any success, have you then tried to solve it some other way?

Yes,

Because all this does not mean yet that you have to work, or want to work.

I've tried - you know... not... not - even simple things

Yah, simple things

You know, like not screaming at the baby when he does something and then still doing it, and I've been trying, you know, that doesn't... that's not what I'm working for

Let's assume that you are conscious. You think that the baby will cry less?

Oh no - that's not, that's not it.

Or do you think that you understand him better, and because of this he won't cry?

I would hope to understand him better and I would hope to understand people better.

Yes, I know. But may we start with you?

Yes.

Because you cannot understand other people very well, really, unless you understand yourself. You can try it, of course, and you can say so-and-so, but you have no means of checking up. With yourself, at least, you can check up. You can say, "Yeh, that's the truth" or "it isn't" or whatever you may say of

yourself and rationalize about it and reason it away. But you see, handling the baby - the baby cries and has his own problems. The question still is for you what you wish to become because it's not a matter that you will be able to handle the baby better. It is a question of control, I agree, but the control is not directly connected with the baby. What do you imagine yourself to be when you look at yourself. If you will give a description of what you are, how would you go about it? Simply say your physical body, and you have a feeling and you have a mind? Do you think you have more than that or is it just about it?

I think it's just about it, but I think there's ... there's something more which is what causes a person to ... to ... triumph, you know. It's like it's more than your mind and it's more than your emotions. There's something else that triggers ... triggers something in a person, makes them want to do something like work. There's something -

I think that's right, that's right. Can you find a name for it for yourself? How would you call it?

I call it different things at different times, but I think of it as a ... as a - like a spark of energy or something, you know, just ... just a - no ... no name fits it really.

Is it difficult to give it a name? Are you afraid of that or is it something you cannot define in some way or other? Would it be useful to call it your inner life?

It would be useful to me, yeah.

I mean - would that have a meaning? Because then you

have something without being able to describe exactly what it is. At least it is a concept that you can work with. So that there is something else besides your physical body and your feeling in your solar plexus or that what is in your mind as so-called thought processes. There is still something else which is I call it inner life. Have you been religiously brought up?

No.

So you don't - have you ever read anything about religions or some kind of esoteric knowledge?

No. It never-

It has never passed -

It never came, you know

Uh-huh.

Come to me to... to seek it out,

How did you happen to think about Gurdjieff?

Um, through Mark...

How?

Through Mark, my husband.

I see and he had to -

Although I didn't actually find it on my own-

Yeh -

It kind of was there

Yeh -

But it's like the sort of thing that - to ignore, you know, just... just isn't right.

No, that's right, and it finally starts to develop. But it

should be a little more clear, so that you know, actually, what you wish to do. Because we talk about that a great deal - we have in mind that what is one's inner life as a chance for further development and that really interest in what we are trying to say about objectivity has to do with the possibility of that inner life growing up to become something much more useful to oneself. And it is really that inner life that starts to count. Sometimes it is very close to a feeling, to that which you perhaps know, but you don't know how it reached you and sometimes it is because of that intuitive. It is emotional in quality because it is really an inner life of a different kind of - I call it sometimes density or a different quality from ordinary existence and since it has that kind of a quality it has also, it is a little more superior to what I am as is really essential essence, which I like to call an inner life, meaning by that that life exists in it and it has a chance to grow up. And that way comparing it to my ordinary life which also has grown up out of certain cells and gradually being educated and grown up to a certain stature of my body and the development of my feeling and also the capacity of my mind. In the same way, if I look at the possibility of inner life being able to grow, then I have a very definite aim because then the wish for work has to be closely connected with a change in that inner life. And if anything that is a result then can be compared to a creation of a condition in which this inner life can start to grow out or become of more value to me, then I would know

that there is a reason for following that kind of a method and then I would wish to do it for that reason. You see, so what I have to do is to ascribe to the possibility of the development of one's inner life certain characteristics or properties that if that could exist and if I could live more in that inner life instead of my outer life, that then many problems could be solved because I would look at it from a different standpoint. And I hope also that by means of living there in my inner reality, as it were, that then I will be able to control my life or the force of my life or the energies in a different way as from what we call an unconscious so-called outer life. You understand what I mean? So let's keep on thinking a little bit about it - what might be the reason if you now attach to your thinking this kind of a concept and see if you find out for yourself what you can consider your inner life and the possible development of that. How could it grow up, or what would you like it to become in order to be of more value to you than at the present. You can even say that that what is inner life within you is a little bit too much asleep and that even could be wakened up. Then work will take on a different kind of coloration We will leave it for that now?

Yes -

For a little while. And keep on thinking about it. Maybe you'll bring it up again next week. All right?

Okay

Good. Good. In the meantime, try to become a little

then I will see if that what is now performed by my inner life is really an awakened state. Don't mix it up as yet by what we call the method on "I" being awake and so forth because then you might become more confused. Try to do certain things in ordinary life, with your inner life as it were present, in which activities regarding whatever you do or regarding other people or any kind of a relationship you have towards others or towards things you are familiar with and engaged in. If something which you would like to call your inner life can be mixed with that what you are doing in an unconscious state. You see that, Julie?

Yes.

Try to emphasize that more so that you become much more familiar with inner life actually existing. And sometimes you become so much aware of that inner life because you have no particular associations with it - therefore it is more possible to become aware of it instead of being able already to describe it. All right?

Yes.

Okay.

Mr Nyland?

Yup?

It's Francisco.

Yes, Francisco.

Where does the question of conscience fit in this definition of my inner life? And what conscience and inner life -

more familiar with some forms of religious thought and what people have already written about and what is known historically or what are the different people who have tried to describe also these kinds of inner life conditions. All right?

Yes, I will

Good.

Mr. Nyland?

Yes?

Julie Tamuri (?)

Yah?

Wouldn't that inner life need to become more impartial for you –

Oh, for the time being I wouldn't worry about it. I would more worry about the fact that it ought to exist. And that I actually can feed it. Because in ordinary conditions I many times forget about it even if I did know it when I was perhaps younger. It gets so very much covered up and when one talks about outer life, I really mean that that what is like a shell which is represented by my body in which there are organs which are functioning, but they cover up the possibility for this inner life to be alive. I know it is there at times and by intuition I do have not only belief but a definite knowledge that it exists. But you see my problem is not so much to see that it becomes awake. I only want to give it a chance to start to become alive. And then when I see it function, I will be able to describe what this inner life really can do and what its properties are. And

then I will see if that what is now performed by my inner life is really an awakened state. Don't mix it up as yet by what we call the method on "I" being awake and so forth because then you might become more confused. Try to do certain things in ordinary life, with your inner life as it were present, in which activities regarding whatever you do or regarding other people or any kind of a relationship you have towards others or towards things you are familiar with and engaged in. If something which you would like to call your inner life can be mixed with that what you are doing in an unconscious state. You see that, Julie?

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Mr Nyland?

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It's Francisco.

Yes, Francisco.

Where does the question of conscience fit in this definition of my inner life? And what conscience and inner life -

could you tell me something about that?

I think we have a conscience in ordinary life without inner life ever taking a part in it. I think it is made up by the conditions in which we happen to live and which are made mostly by mankind as people behave and very definitely is dependent on the culture in which I happen to be. I think that kind of conscience is useful for living on earth. And if I live in accordance with the rules of that kind of conscience and it agrees with what other people say, I will not be put in prison. But if I really violate that kind of a conscience, then I know I will - may be able to get into the arms of the law, and it is not so fortunate. Now, when we talk about inner life, this inner life will have several properties as my outer life, but they will be of a different kind of validity and a different kind of coloration. Sometimes we say my inner life is on a different level and because of that the properties of inner life are at different rates of vibrations compared to my outer life. I think in inner life there is also a quality of some kind that I do not know very much about in the beginning because it's almost too much covered up. But I do believe there is a little form of intelligence in it in its primordial condition and also a little bit of feeling, but it is of a different quality. And this development of this inner life, if it can grow up, and as it were grow out, that is when it becomes more and more free from my ordinary existence which I

now call unconscious and the possibility for my inner life development, I would say it is the beginning of a conscious and conscientiousness, then together with the development of the inner life growing out, my conscience also will develop. And that becomes then a different kind of conscience which belongs to a higher level of my being. Or my life, when it is more accentuated by my inner life, belongs to a different level, quite different from my ordinary existence. And when I call my ordinary existence unconscious, I think that my inner life goes in the direction of becoming more and more conscious and conscientious. It may not be that as yet even if this inner life has a certain value that I can notice and also can use. I think that consciousness and conscience is just another step further, but at least it is on the road. The question of a conscience beginning to exist in one's inner life has to do with the evolution of a man. The accent is not then on his condition on earth and already he lets that be taken care of by his ordinary conscience. And sometimes the presence of this higher conscience, which I would call an objective morality, conscience, is of course, that it will influence my ordinary conscience in ordinary life. But the reason why it starts to exist is that it judges my behaviour in accordance with the possibility of growing up and becoming a real man instead of judging it from the standpoint of conditions of culture as are presented to me and in which I live on this earth. So you see the coloration of this conscience is quite dif-

present. It considers that what I am as a potentiality to become what I should become in the sense of Gurdjieff, like a harmonious man. At the same time it is based on the acceptance of myself as I am on this earth as an unconscious being. The freedom that I will have in this conscience of a higher nature is that everything I do, everything I feel or think, has to pass a test that it is in the direction of evolution and a wish to grow. And there is no other measure. Anything that I do that is contrary to it is considered from the standpoint of that conscience as of no value. You understand that, Francisco?

I think so, sir, yes. I think I do, yes.

Good.

Mr. Nyland?

Yup?

Richard Nelson

Yes -

I've been trying for a long time to uh simplify my attempts at work in order to be able to observe my self doing simple activities. And for a long time I was uh expecting a rather big result, I think and something that would be very obvious to me

Were the attempts you made so complicated

Pardon me?

I mean were the attempts you made so complicated?

I think now, they were, yes. I think I uh - initially I - I wasn't able always to uh to work when I was by myself. I tried to with other people around or even involving other people. Uh

for instance, perhaps while I'm talking to someone to try to be aware of myself as impartially as I could.

Yah-

To try to -

And you found out you couldn't do it.

Well, no, I couldn't - not in the sense that I think - not in the sense that what we've hoped to achieve to work

Yah, and so -

Nothing else happened.

There is only one sense, you know? That it is correct, or it isn't.

This was not correct.

Good. So you have made up your mind you won't do it again.

I tried to -

Good. Now what do you do instead?

I try to do very simple activities, the likes of which I heard about at these meetings; opening doors, slowing down my uh my basic actions, physical actions so that I -

You could work when you open the door?

I could ... try to.

Well, haven't you tried it yet?

Yes.

Did you?

Yes.

Did you work?

Yes.

Can you work without opening the door?

I'm not sure what you mean. I can work with

Stand in front of the door and go through the same manipulation with your arms as if you're going to open it and don't. Can you at that moment work?

I think I could.

You're not dependent on the door, are you?

No.

If there is something that is still connected with the door, I think you would have to do it at times when there is no door, nothing whatsoever, only you. Because otherwise you may have to wait until you meet a door.

Well, I'm afraid that - I find that uh all the attempts I've made have had to do with something else in relation to something else.

Yah, that's right. This is why I warned you about it. Because you become much too much dependent on it.

I - I've tried to work while being alone and just lifting my arm or sitting in an unusual position and observing the movement.

Yah, yah. That sounds good but - is there an "I"?

I only once felt that there was and then of course afterwards I can't be sure. But I was more sure than I ever thought I was.

Do you know the difference between awareness and awakening, or I mean in the sense of knowing of your existence without being aware, or a thought process, or the recognition of life within you?

What I - what I hope to to experience as a result of a work attempt to be aware, become aware of that moment...

Yes, and that is -

Of the like in me-

Yah, this is right. But do I know the experience of awareness?

I don't think so.

That would be necessary, wouldn't it?

Something that I call relatively awareness in relation to the state I'm usually in. I can say I've experienced moments which I lose very quickly where I -

Good. What is the characteristic of your awareness state which you experience?

I have a sense that there's something that I don't know much about yet that, that may be me that's inside this -

Yah, but we talk about impartiality, don't we? We talk about simultaneity. Have you any idea what is meant by this? Because you know, it has been prescribed as a necessity, that observation consists of awareness, which has two characteristics: In the first place that awareness has to have the property of impartiality and it also should be or should have a property of simultaneity. Have those concepts any meaning for you?

The concept of impartiality I think does, but I - I can't say that I really understand simultaneity.

Well, good. Let's leave that alone. How about impartiality?

I feel that if I could uh observe myself without making any judgment, but just seeing - seeing that I am uh alive, uh that that condition is maybe an impartial to one

Have you any realization at the time that as if there is an "I" or some objective faculty which is functioning then?

I - I once did not a small moment, but I. I - you see,

it's very confusing because I don't - I don't - to say that I did have it.

No - if it happens for one small moment and you had that experience, then you know what we're talking about. You will try to bring that about again, wouldn't you?

Yes, that was the, that was the nature of my question.

Yeah -

How to make it again -

By working.

Would - would -

So again you sit in a chair if you like, or you can walk. I would walk - it's a little better. And instead of saying I move my hands and my legs or my arm this way or that way, simply see if, while you walk, there could be an awareness somewhere within you, as it were present to you while your body is walking. Saying as if you want, if you want that, that that awareness now is an indication of an "I" existing. And that the result for you could be the fact that you recognize yourself as existing, without any further description. So you see, that only requires you and walking. It does not require a door. And that I would say is now a little task. As soon as you get up in the morning, you remember this particular question and these statements and the requirements. You can sit on your bed and become quite clear in your head of what is really required. Then you say, "Something in me ought to be aware of me. I wish it." Then you get up and you see if that awareness remains. And if that what is then recorded as the existence of yourself is an impartial

statement about yourself. You follow that?

Yes, I do.

Good. Will you do that in the morning before you start dressing?

Yes, I will.

Without any particular uh further interest, just you, your body, walking. And, if possible, an "I" present, aware of you as a body walking. Back and forth in the room, two, three, four minutes, holding on to that awareness. And be honest when you lose it. Stand still. Again you become aware of you standing still, and walk again. See if you can hold on to that awareness.

In the past in making attempts I've found that there were a great many uh intellectual ideas and concepts interfering.

Yeh.

And -

And that was no good, was it?

Yes, I think I'm - I'm better at controlling that but mostly by constantly repeating.

No, I don't think you can control it. I think you have to start over again and, as we say, try to create an "I," try to create something that could function objectively and then ask that objective faculty to work. Because work is there, not in your body. Work is in that what is objective. Only that what is objective can become impartial. You see? So the accent has to be on an "I," whatever is now meant by that. It is not just your body walking; it is that something is aware of the body walking and the awareness is posited somewhere. And that is the "I" we talk about.

I'll try to do that.
Okay. You tell next week, will you?
I won't be able to be here, but the next week I -
Okay, two weeks then
Thank you
All right. All right,
Mr. Nyland?
Yup?
This is a time in my life when I have a - I have a lot of energy for work and I've had different times like that, that um I guess I've never had the courage to answer somehow, you know, during those times.
Do you need it?
Yes I do -
Well you have so much energy.
All right -
You said you have so much energy.
I have a lot of energy but it um - I have just spills all over into um emotions and uh for me the possibilities of work are so um - they're, they're very real in my sort of dreams, you know that I uh tend to always think about the future and - and I tend to try to recreate my experiences of "I" instead of making it just simple in that moment.
It's all very simple, isn't it?
No. I - I get lost.
Yes.
I know what you're say -

I always get lost.
I just have to ah -
Well, then you have these feelings, huh? Maybe we will call them, not emotions. But joy of life, energy that you wish to express or feel that you could express. You don't want to be stingy with it. Whenever it happens, I don't know where it might happen, but I hope there is a chance that you can think, that you can walk up and down, that you can dance, that you can swing your arms, that they are known to everybody. Would you be afraid of that?
No, um
Would you do- would you object to it?
No. I - I think I do that a lot.
Yeah, good.
I'd like to to use it for work
No. No, I wouldn't. Not yet. I would become familiar with myself expressing myself that way to see if then, at such a time, you could accept yourself as you are, not in any form of criticism about what you are doing. But I would be very much alive and express it. And then I would like to have something that actually becomes aware of you doing it. Don't think that energy has to be used for the formation of an "I" or the observation process. There's more than enough energy available. And if there is a wish on your part, you can have that and then you can practice work. Don't narrow yourself. Don't reduce your life. Let it be as full as it is possible. And then see if you can become familiar with that fact of yourself being alive without any fear. And then at times it will be possible that you say, "This is me." And that statement

comes from something else. Because you can also say, "This is me. I don't criticize myself. I accept myself as I am and thank God that I am what I am, without wishing to change that. I'm just happy, I'm joyful, I can sing, I can have tears in my eyes because I'm so joyful. Will you do that this week? And see then if you can also so-called work, whatever you understand by it.

Okay.

Yah? Don't live in a prison as yet. All right? Good.

Mr. Nyland?

Yup?

Shelley Goldstein.

Yup?

I'd like to know uh if, if a task could be given to observe the emotional center.

Sure, a task can be given, but you might not be able to do it. So it is useless, why do you want to observe the emotional center.

Well I, I feel that uh that it would be very helpful for me to understand myself a little more.

I don't think so. Because you don't know yourself as yet as far as your physical body is concerned. Why start with the emotion now? The observation is a question of developing an "I." It isn't at all developed. And you have to teach it, or give it work to do in observing your physical body. When it is full grown or more mature, it may be possible to observe your emotions. But it very much may be. Because you see the requirements on the part of "I" is when you observe any kind of an object is that this "I" remains impartial. And now there

is an emotional state which is being observed by "I," which emotion is completely partial. And it's very difficult for the "I" to remain objective, unless it is so full grown that is that it is so completely at one with its own objectivity that it can stand the presence of partiality and at the same time remain impartial. You will try it. At most, you can say, "My emotions happen to exist." That's about all. But you will always take sides with your emotion, and you will always be identified with it. Yeh. Is that it?

Yeah.

Yah -

You understand that an "I" is an entirely different kind of creature. It is an entity you don't do anything about. It is objectivity par excellence. And all it can do is to observe; it cannot even think. And if it is emotionally involved, it is not subject to ordinary feeling. So you have to imagine this "I" as something completely different from what you are. It has a different kind of nature. And it has qualities which you don't have in ordinary life. I won't start too soon trying to observe emotions because what would it give you? What will be this so-called observing when the observation means an acceptance? At most it will be - they exist. And that's all. Do you see what I mean?

Yes.

I understand that it is intriguing of course to wish to observe, because you won't stop at your emotions, or your feelings. You will then want start with your - with your thought process, your mind and the mental functions which lead to thinking

And of course, it's logical. But I think it is impossible. And for a very long time absolutely unnecessary. And that I really think that what is most commendable is to develop first an "I" which can be impartial to the particular manifestations of yourself and also can register the fact of such activity at the same time when it happens. And that is still a long road. Of course, there are many ways by which gradually the condition of whatever is a feeling or emotion as a state can be observed. For the time being I am interested in how an emotion is expressed. And that therefore, when there is an emotional state, I become interested in that what I can do, which is the observation of my body, behaving as a result of an emotional state. Then I have a means of attaching something which is now the expression of an emotion and become impartial to it via the observation of my body. And from thereon, I can perhaps go a little further, dependent again on the maturity of ~~my~~ "I," to the source which has caused the particular expression, emotion, for my emotion, in a physical form. I can trace it to that what is the source, which is my emotional state. And maybe, I will be able to hold on to the impartiality of my "I." But so far I think it's a little bit too much theory and philosophy and as I say it won't help you because you will not be able to do anything with it, supposing you could be. The totality of yourself can be deduced from that what is the expression of your physical body. And the sole intent for "I" in the beginning is to observe you as you are living on the periphery of your life. It comes much later that an "I" becomes interest – interested in the

workings of a personality which would mean that this I would like to go on a journey within oneself and discover more and more essentiality. That is the time when I may reach the source of my emotions if they are emotions which would be my heart or even I could get closer and closer to that what is my solar plexus. But you see, those are different processes, and I say again for the time being they don't belong to ABC. It belongs to more or less a complete essay on what takes place in the body and an "I" being present to it, if that essay is a requirement for a description of a conscious and conscientious man, let's leave it alone. Exhaust the possibility of the development of an "I" by means of observing manifestations of your physical body and you will find out how difficult it is even for such ordinary things to become impartial from this "I" and have then the acquisition of knowledge of yourself, that you are, that is that you exist and then after, what you are or also how you are: all based on the manifestation of the physical body itself. All right?

Yes, thank you

You know, don't be fooled too soon by that what looks very interesting and jump to that without having to, without having gone through the necessity of a simple building up which will lead to it. When you want to go, you want to go to college, I'm sorry you have to go through high school. You have to go through a preparation. We are talking about preparation, how to be put on the road to ultimately become a conscious and conscientious man. So who else may have something to say?

Mr. Nyland?
Yeah?
Arlene Cross-
Yah-
And, uh- last week
Louder, because you're around the corner.
Okay. Last week, I - I've come more in contact with my inner life. And she suggested that first think in the morning I start. I take my whatever comes across my mind. And for four mornings I've tried and after the fourth morning I realized there was very little life there, that early in the morning, and very little wish. And I - it caused me to try and think about what was happening. It seems that work over the past few months - I don't know whether it's work or just ordinary life - but I have come to a certain point where in a way I feel like a prisoner of my emotions or my particular emotional state.
So have you ever tried to work?
During this time?
Yeah?
Very often.
How- what did you do?
I - when I last spoke with you, you suggested during the day that I pause very often. Many times after I would pause I would try to work. I would walk, I would repeat an action, I would try to see if anything stopped me and, well, I wish a lot. I had a limited amount of success. But my attempts- attempts lacked the life that may happen-

Why would it lack life when you know the reason that you want to work?

I don't know whether this is too much theory, but it - it seems that possibly my emotional center was draining most of the energy that was in me.

Oh, I don't think so. Can you do it when you are more content with ordinary life? Not too much, not too little, but just good. Healthy. When you get up in the morning, have you any sense for your life, have you any desire to do things, ordinary things?

Yes-

Good-

At certain times.

Then, at such times, when it is very simple, and you are living in a pretty good state without any particular disturbance, then you work. But work in the sense that you have to have a wish to work. You have to have again a reason why you want to work. We haven't settled that question yet; it has come up a little earlier. What is the real reason why I want to work?

I want to be free of the ordinary things that bind me and I believe that there is more to life than I can experience it at present.

Yah, that is right, but then what will experience that? That there is more than an ordinary thing? And what is it you want to set free?

The inner life, the spark in me, the - that spark in me.

What will happen to the inner life when it is free?

Will it die?

No, I don't think that.

You hope not. Have you any grounds for hoping that it won't? See, if you want to have something survive, it has to have a quality of much more permanency than anything that is subjective because in all probability all such subjectivity of yourself will die when the physical-physical body dies. So the quality of inner life has to be different. I say more permanent. It certainly has to survive this fact of death. And if I can make something of that kind, then I'll have an assurance that if it is possible for me, then there will be at least a continuation of life itself. And even that I would start to question. Why do you want to continue to live?

I didn't say that I did.

No, but if you assume that you want this inner life to exist for a definite reason - you do - do you assume that it ought to continue to live or no? It links up with that kind of a question.

Yes, it does and - I would be very hesitant to make that kind of assumption.

Yeh, I think that's right. It's right that you are hesitant. At the same time, deep down, there has to be some conviction that you believe in the possibility -

Based -

Huh?

That life has a reason? I personally don't understand it, to a deep extent. That I think a lot about it, I read a lot about it, that my orientation to life -

What is your alternative - that it dies when you die?

The alternative?

Yah. Because if it doesn't exist or continue to exist, then of course it has to disappear.

I can -

What will happen when you die?

Everything that I am will die.

Everything?

If there is no -

Yah, it, but the question is: in what direction are you leaning?

The permanency in me -

Yah. And that may be at the present time belief. But definitely more than the acceptance of yourself as when you die, everything dies.

I can't believe it either.

You cannot what?

Really believe that everything dies.

No. That is why you have to believe that it can continue.

Yes.

Is that logical? And then we simply say my physical body doesn't, but perhaps there is a chance that my inner life could.

Yes.

That would be a logical conclusion. And for that reason I become interested in inner life. Because if that can continue to exist after death, then at least it would be worthwhile that I wish my life to continue as there would be something where this life actually could go. And then it could be maintained by my inner life in whatever form it may be that

happens to be then. Because of course, if I start to think about dying, then I say, well everything that is material will die or will be put in the ground; by that it will continue, but if it is necessary and it still has some kind of a housing or some kind of an... an edifice or a form in which it must appear, that form cannot be material and I can call it spiritual if you like, but the question is it has to continue to exist. So my inner life as I know it now has to go over into an actuality of non-existing matter still existing. It will be interesting if you want to think about it a little bit and not just a pass one by. I think it is really a requirement to become quite clear that if one wishes to say that life is eternal what is really meant for one, if you believe in that or if you can even have an assurance for yourself then your life is eternal. It will give such more solidity within yourself and much more reason to be able to do something with it because of its permanency, that it becomes worthwhile. Don't you see it will give you much more strength for yourself and then work on yourself would have a very definite meaning.

Yes, I - I'm trying to this sense of life and the sense of something permanent, a concept that's with me all the time. I need it not only for a thousand years from now, I need it for -

Right now. Quite right and you need it now in order to give full justice to your existence on earth. So that you extract from this particular period of your life enough to enable you to live - let's hope - in a better state or in a state of more understanding. So of course you need it for now. That is why work exists as it exists on this earth. If

doesn't have to start when you reach a planetary level. Keep on thinking a little bit more about such motivation, why work really exists, and if it could help you to give you much more meaning for your own life, a realization of that what has to exist within you, which you then start to protect and for which you are going to take the responsibility. With that, there is much more depth in the wish to work on oneself because then it has such a tremendous aim as a wish for that kind of protection that in becoming responsible, you discharge a duty and that duty is towards something and that again you have to think what is it that I could become dutiful to, or who would call me to account, or is there something of that kind that really makes me desirous of satisfying that kind of responsibility I feel I have and in what way? then can my life become much more important to me? If the consideration of such questions becomes really important in your life at the present time, then it is very much more than only a description of what might be in the state of heaven. And if that becomes clear for oneself, then it is attached to the possibility of a little "I" or an inner life starting to grow up. And the considerations of such questions of the hereafter or of life itself or the manifestations of life on this earth is an educational form for the development of one's inner life. That is why it is important. And from that standpoint, work will take on quite a different meaning and there will be much more understanding of what is the real necessity of working and why one is looking for the kind of results which I value. Will we leave it at

that?

Yes.

Will you think about it this week?

Yes, I will.

See if you bring some more questions of that kind because it is really necessary to go every once in a while into sufficient depth that one starts to realize - here we are on this Earth. What is the reason we happen to be born and what is required of us during this lifetime? All right?

Yes. Thanks.

Good. Well those are serious questions but they really should not interfere with any wish on your part to find out how to work.

Mr. Nyland?

Yes?

It's Myra.

Myra?

Yes, from Philadelphia.

Yeah, yeah, yeah.

Um -

There's only one Myra. (Laughter)

I'm having a little problem with myself this week.

Self with what?

A little problem. It seems like I go through times when my own - in an ordinary way - not being able to accept my physical body keeps me from trying to work. And -

Oh, how is that? How - how does it prevent you?

Um - these are just little things like a - a headache or a sore throat

Oh, you mean a little sick?
Just a little thing, or -
Yah -
-Will take my attention.
No, don't, don't work then.
I try really hard not to.
Yah. Oh, you mean you're so forced that you have to work that even when you have a headache -
Well, but I mean like - like, you know, like try to remember not to try, like superficially. It used to be I used to try like and realized that I wasn't really trying to work
It's really wonderful that you have a headache and you don't have a headache. (Laughter)
Uh -
Myra, I think you are a little uh pouring some water in the wine, huh?
It's just that I -
No, no, it isn't true.
I'm -
No, darling. When you have a headache, you won't work. And if you want to work, you do it in order to get rid of the headache, which is the wrong purpose. So my advice is when you have a headache, any kind of a pain, anything wrong with your physical body, don't work. Wait until it is healthy. Maybe the fact that you cannot work and you are - you want to work may make your body much healthier much quicker. All right, so let's leave that out. Now what happens when you are really in a good state? Or don't you have such states.

Yeah, I have, I have-

Oh-

It's-

All right. So let's talk about that.

I'm thinking about my experiences. I'm thinking about my, anything I have to do that's relating directly with the maintenance of my body.

That's your mind. That's ordinary life, isn't it?

Yeah.

Huh?

Yeah.

Yeah, and again it has to do with the maintenance. Particularly it's difficult when you are sick physically. So all that

I mean just-

Huh?

Even - or doing drugs.

Yeah, that's okay but that's not a question of being sick.

It's like I can't - I have to. In order to walk, I need to try to have something deserve me and not to wander aimlessly

Oh no, no no, no-

And when I try and I walk, I can't-

No, Myra-

I walk-

Don't run away to Philadelphia. When you walk aimlessly? Come on, Myra, get down to earth. Merely sit in a chair. Would it be possible for you to be aware? Just-just simple?

Yes

Why do you have to walk aimlessly? If you do that, then

don't walk. Sit in a chair and try something, try something to be awake within yourself. You know enough about work, don't you?

Yes.

Try it when you are in your room simply to walk or bend over or sit down, get up, hold on if you can to something that may be already aware of you. And the difference is you will see, it because many times your mind, your ordinary mind, your thoughts and so forth come in and they push it out. Because the "I" is not strong. So you have to give it much more practice so that then that "I" actually can grow up. Now, what is wrong with that, to bring it down to that kind of simplicity? Myra, are you thinking too much about work instead of working?

Yeah, I think I've been thinking a lot about trying to - to figure out why I'm doing it and-

Yah, you know why you do it, don't you? Don't you think that's clear? Why are you working? For yourself?

I know but I'm not able to work a lot.

No, no. There can be motivation even without being able to work. Myra, it is a wish to grow up, isn't it?

Yes-

That's really important. And when that wish is there, and it is translated into a wish to work on yourself, you have to make conditions very simple. Otherwise, you keep on thinking about what you wish. A wish is sufficient in itself for the creation of an objective something that can become aware of you. And therefore I don't have to think any further about it. A wish goes over into the creation of an "I" as an awareness or the creation of a condition in which something in me is aware. And then when that is there, it has immediately

the property and it is under orders to observe me. And as a result of such observation, this "I" receives information about me and again and again I put such facts somewhere in my memory. And I continue to work when I have a wish to work. And I keep on being simple and I don't allow the thoughts to interfere with that process. Isn't that simpler?

Yeah, I think I allowed the thoughts to interfere too much and I-

Yah, I think you made it much too complicated. So now then you have this week a very simple application of work as a principle, at times when you're really not engaged in anything particular and when there is no particular reason even for the existence of partiality. All right, Myra?

Yes, Mr. Nyland.

Yah. Put a little note somewhere on your desk or table early in the morning and write on it, "Try to be as simple as possible today." All right?

Yes, thank you. (laughter)

Good, Myra. But don't run around Philadelphia aimlessly. Yah, because you have now to prepare also for next week. You remember some time ago when I was here I threatened that I would leave you if you don't uh come up with enough questions. And I would almost say the door is open, isn't it? I'm not putting on any restrictions on any one of you. You can ask what you like and I don't care if I know you or I don't know you. As long as it is an inquiry about work now in the sense of objectivity. Yah?

Mr. Nyland?

Who is it?

It's Marilyn Frauenglass.

Who?

Marilyn Frauenglass.

Yah.

Okay
Um, I want to know whether there would be a value for me to learn how to pray, if I don't know how to pray in relation to work because -um- most intensive periods that I've had- um- as a result of work attempts, have been at times when- well- when I've been very emotional or sort of prior to a work attempt or something has touched me in my emotional center.
Yah. Have you ever prayed before?
Um- I've tried to. I don't know very much about it.
Can you imagine conditions in which you would pray?
Uh - maybe the conditions that would make me pray would be when I despaired

Despaired.
Yeah. Despaired. Suppose I come over and I say I'm going to kill you. Will you pray to God?
No. I wouldn't-
No?
No.
(Laughter)
What would you do?
I'd wait
You don't know God, do you?
No
You don't want to know Him.
Yes, I do, but - I do.
Does it intrigue you enough to want to find out - look it up in the dictionary. What is God?
I'm reading St. Teresa.

That is all right. She knew about it. I think she also could pray. Do you like her?

Yes.

Doesn't she describe prayer?

I think that what she says is that if you don't know how to pray that books of prayer can help. And reading prayers from a book are very helpful. So I was wondering if - if I should do that.

No. I don't think it will help very much. I think you first have to know why prayer could exist in a person. Because you have to pray for something, and you have to address it to somebody. But if you are, let's say, quite emotionally involved and wanted to see what actually happens to be the truth of an experience of yourself, don't you also pray to yourself that that what you saying is truthful?

Yes.

You see prayer of course involves an emotional state. The question of being in a prayerful state can be reached by just being in connection with that what you wish to become or an attitude that you are what you are. And so prayer can be twofold - one is a gratitude for being alive and having this and that and the other in order to keep on being alive and to have ambition and perhaps even aspiration; the other is already a step further, that you realize that your life may not be your own or that you are not so really responsible, responsible for the existence of yourself. Because somehow or other you have come into existence without a father and mother but also astrologically. And perhaps you have been put here on this earth for a definite purpose. Have you ever thought of that?

No. I've thought about it.

Try to think a little more about it. Try to see if certain things which have either an aesthetic value or something that is really extremely beautiful in nature, or if you see certain things on the face of some people who have lived a long time and maybe because of special wrinkles you see they are, or have you ever looked into the eyes of a- of a goose? (laughter) Have you ever seen things that make you actually become emotionally upset and excited?

Yes. -

You see - then if you experience that as something that is desirable and you like, can you be grateful for it?

Yes.

Can you say at such a time - Thank God, without knowing who God is?

I can try.

Do you ever swear?

Yes.

And then you use the word "God" too?

Yes. Yes.

Yah, I'm sure you do. So if you say goddammit, what do you mean?

I don't mean very much.

No. So if you now want to swear, try to make it have a meaning. Have you ever thought about the totality of all things existing, as a philosophical concept?

Yes.

And that you existing also are part of that?

Yes.

Have you ever stand-stood in awe about-in front of

the stars on a Wednesday night?

That's just what I was thinking about.

Yah. So you do know that, you see. Have you ever felt gratitude for yourself that you are alive?

Yes.

Could you be grateful for the causes of your life? Starting with your father and mother? Or ancestors? And also the fact that you were born at a certain time and at that time something happened to you, not biologically but, as we say, astrologically, as an influence, a certain forces existing at that time when you were actually born or conceived and that that now is part of your life. And then when you feel well or you have interest or you enjoy yourself or there is something that is given to you because you're lovely - have you gratitude for that fact that you then exist and alive and the gratitude, is it extended to something that perhaps you don't know, but for the time being you can call it God if you like. You understand what I mean?

Yes. Uh Mr. Ufland, you don't - what bothers me is - is that I don't really have any words for my prayers.

Well, you try. I would not even have to use words. I would consider the attitude I have sufficient as prayer. That is, prayer is formed and now in the sense we talk about it, out of a realization of gratitude. And the gratitude can be attached to practically anything that I experience or I am, for which I then am grateful and for that I give thanks to whatever has caused that to be, including myself to be able to experience it. Try to bring it in your life a little bit more, this

concept that we now talk about and then see if there is a good reason for you to wish to work, because it's very much in line with that kind of understanding, to find a motivation for oneself, for the wish to grow up or to understand life as it really is and see if this life that you now represent may be connected in some way or other with different other kinds of forms of life, here on earth or wherever it might be. Keep on reading St. Teresa, will you?

Yes.

All right.

Thank you.

Good.

Mr. Nyland?

Yah?

This is uh Joe Kaufman from Philadelphia.

Yah.

I have a question about openness.

Yah.

I feel in the morning right when I get up that I have a chance for something to be present to me. I feel like - I feel that there's something that could connect and it doesn't quite yet, um-

This is the time you get up? Or the time you open your eyes?

Well, I'd say I wake up, and I - I get up, which means, you know, I fall out of sleep and I lay in bed for a while and think. And I try to bring my thoughts to work. I think they usually come around to work by themselves and I feel like there's an openness I might have in the morning at that time of feeling like there's something I really need.

But what are you open to? You say you feel an openness. It may be quite right. But what do you wish then, if it's open? What do you wish to enter?

Uh - I think of life without anything else but life for its own sake and I think that I've been feeling a little of that and I try to have an observation then and I try moving or you know getting up, something like that.

I would say, Joe, when you have a feeling of life existing as it is and appreciation perhaps of that, that is a question of, as you say yourself, being open to it. Don't you think that that is already work? Because it is existence of your life which you then become aware of. You see, when it is life itself, you have no desire to describe it and you don't wish it to be different. Not in principle. You might wish it to be more in volume. But then one can become quite impartial even with one's ordinary mind to life existing and happening to be in the form of your body. But particularly early in the morning, just when you wake up, when your mind is quite clear, it can be functioning quite impartially - for a very short time, but it can, it can happen. If that is what you mean by openness, it's right. After probably half a minute, it will go. Because then you will start to consider it and think about it and you will be back in ordinary life. Do you know how you might be able to continue that state?

It - it seemed to me that I have to link it with trying to make an observation.

In the first place you have to create an objective entity, something that actually is not subjective, something that can

function impartially. Your ordinary mind cannot help you that way because it is not used to it and even if - even if at a certain time it was ~~grateful~~ capable, it has been atrophied. So you have to create something that not-doesn't exist but it is possible that you're in bed just contemplating and then see if at that time there may be an I realizing and becoming aware of your body like that. You see, you go over from the initial state into desire to wish to work then without postponing it.

I think I do try to do that.

Good. Then if that is there as an attempt and you have a realization of your existence as a body, which is quite - let's call it truthful and impartial, can you then get out of that and retain that experience of an "I" observing you? Get out of that very slowly. As soon as you make too much of an attempt at an-an activity, it does require ordinary energy and there will not be enough for the maintenance even of an "I." Have you ever tried that?

I've, well I'll describe it as - yeah, I'm trying, I'm trying, when I'm having this. this feeling desiring something to come.

No. No. No. No. Don't get all raw into considerations. I make an attempt to create an "I" and an "I" is aware as I have the realization of existing. There's no feeling connected with it.

I did make movements in bed and I do get up and walk around.

Good. Can you keep your "I?" Is your "I" still functioning while you are walking? Does it continue to give you facts about your life existing?

I sometimes feel as though there might be a little bit of an "I" existing

No, you have to be much more clear about that. It is not that at some times it might be as if. It's either yes or no. It may not last long but it has a very definite taste.

I would say this - no, it, it, uh a couldn't say that.

No, that's right. I uh, I'm sure you can not say it when you're honest. So you have to try it. You have to see if you could have that kind of experience even if it will not last and even if you make already an attempt to turn around and get out of bed, you most likely will have lost it. But the attempt is right that you make it to find out you cannot do it. Then, when you realize you cannot do it so that you are again - you realize you are uncanscious, you have a chance again to make at attempt. So you do that when you get out of bed, let's say tomorrow and then keep that going for five minutes?

I'll try.

Yah. Woke up, fall asleep, wake up, fall asleep. The waking up is your effort. The falling asleep is not your fault. That happens to be the condition of earth. The realization that you have fallen asleep comes from heaven. The wish to create an "I" is from you. You understand that?

Yes.

Okay, Yes.

And that may be the end, bitter as it is. Next week we will bring questions, much more than today, but let's say for today it was the first time. You have to be alert, on your vie vivre, you have to have a wish, you have to have a sense of life, you have to have a wish actually to remain alive in the best way you can and wish for more understanding of the reason you happen to exist on this

zath. So that is in general your task, if you want to come back next week. And I'd come back always weighed with questions so that we can talk on at a certain level. These questions which is not good enough drags the level down. And you asking such a question, become responsible for the rest of the group. So don't do that. Come here honestly and very simple, and ask whatever you can put into words. All right - I hope to see you next week. Good night.